

The legend may perhaps contain a reminiscence of real dynastical of their struggles which attended an attempt to change the right of contest of» , if m j may be a succession from the female to the male line. J^or under a Tenceof ruie of female kinshi p the heif to the thrOfie is e>itlier tllC dyna^dc late king's brother, or the son of the late king's sister, while struggles. under a mle of male y^ip the hei_r to the throne is the late king's son. In the legend of Osiris the rival heirs are Set and Horus, Set being the late king's brother, and Horus the late king's son ; though Horus indeed united both claims to the crown, being the son of the king's sister as well as of the king. A similar attempt to shift the line of succession seems to have given rise to similar contests at Rome.¹ Osirisre- Thus according to what seems to have been the ^kujfin g^en^ral native tradition Osiris was a good and beloved tradition king of Egypt, who suffered a violent death but rose from the dead and was henceforth worshipped as a deity. In harmony with this tradition he was regularly represented by sculptors and painters in human and regal form as a dead king, swathed in the wrappings of a mummy, but wearing on his head a kingly crown and grasping in one of his hands, which were left free from the bandages, a kingly sceptre.² Two cities above all others were associated with his myth or memory. One of them was Busiris in Lower Egypt, which claimed to possess his backbone ; the other was Abydos in Upper Egypt, which gloried in the tomb the possession of his head.³ Encircled by the nimbus of * ^ ^ea<^ 7et Hving god, Abydos, originally an obscure place, became from the end of the Old

Kingdom the
holiest spot in Egypt; his tomb there would
seem to have
been to the Egyptians what the Church of
the Holy

1 *The Magic Art and the Evolution* 81, 210, 212, 214, 290, ii. I, 2, 8-13,
of Kings, ii. 290[^]. 82-85 ; A. Erman, *Die ägyptische Re-*

2 A. Wiedetnann, *Religion of the*^{^ ^, 2} pp.^{^ i} 23,
no; A. Wiede-
Andent Egyptians, p. 217. For

^{^* > Reh & on of the A * w * it E sy j > tians,}
details see E. A. Wallis Budge, *Osiris* Pⁱ 2 § 9 5 Eel. Meyer,
GeschichU des

and the Egyptian Resurrection, i. *Alttertumss* 1. 2. pp. 70,
96, 97- It

^{* o sn.} appears to be now generally held that
J the original seat of the worship of

^{3 J.} H. Breasted, *History of the Osiris* was at Busiris, but
that at Abydos

Ancient Egyptians (London, 1908), p. the god found a second
home, which in

61 ; *id.*, *Development of Religion and time* eclipsed the old
one in glory.

Thought in Ancient Egypt, p. 38; According to
Professors Ed. Meyer

E. A. [Wallis Budge, *Osiris and* and A. Erman, the
god whom Osiris

the Egyptian Resurrection^{^ \.} 37, 67, displaced at Abydos was
Anubis.